

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The HESITATING SOUL

By Rev. David James Burrell, D.D., LL.D.

"If ye know these things, happy are ye if ye do them."—John 13:17.

I speak to the man or woman who means to accept Christ some time, but who wants to know more about the gospel before doing so.

Can this be offered as a valid reason for putting off the Great Decision? Let us see.

To begin with, there are some things that nobody knows. The germinative process of life is only one of ten thousand mysteries that laugh at the most resolute scrutiny of science. Of making many books—covering the little that we know—there is no end; but if the things that we do not know were to be published, the book shelves of the world could not contain them.

And there are many things which can never be found out. In my boyhood I once met Professor Morse, inventor of the electric telegraph, and asked him: "What is electricity?"

I supposed that he would define it; but his answer was, "I don't know; and, what's more, I doubt if anybody will ever find out."

Ten years ago I put the same

question to Mr. Marconi, inventor of wireless telegraphy, and with precisely the same result. If this be so with respect to the simple problems that lie within the province of the physical senses, what should we naturally expect of the mysteries that lie beyond, in the illimitable world of spiritual things?

But there are some things that we do know which are like the axioms in mathematics; such as "two and two make four," and "a straight line is the shortest distance between two points." These are called "self-evident facts" because they require no proving. A wise man who is really intent on the quest of knowledge will take rudimentary truths for granted and, laying them down as postulates, move on to larger things.

If this is the part of wisdom in the common affairs of life, how much more in the larger problems of religion, which have to do with our eternal destiny? So it is written.

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The Salvation of ZACCHAEUS

by Dr. Bob Jones, Sr.

(Preached at Sword of the Lord Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia, July 15, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and save that which was lost."—Luke 19:1-10.

I call your attention especially to the words: "This day is salvation come to this house."

Salvation is a fact, not a mere emotion, not a passing impulse. It is a blessed, wonderful, glorious fact. God in His infinite wisdom has formulated a plan by which He proposes the redemption of lost men. This plan began in the wisdom of God.

Somebody said that a good man could not have written the Bible, could not have been the author of the Bible, because the Bible comes from God. So if the man said it came from God and it did not come from God (if the man wrote it), then he was not a good man. Somebody else said that a bad man would not have written the Bible because it tells man how bad he is.

I do not know as much about the Bible as a great many of my friends know. I have never been as deep Bible student as a great many of them. But I have studied the mental processes of my fellow man. Through the years I have managed to sustain my position as an evangelist. I went through two world wars when most evangelists were eliminated. Somehow or other God has kept me

going through the years. And once in a while I still have an invitation to hold a revival meeting! I have had more invitations in the last six months than I have had in twenty years.

Humanly speaking, I think that is because I have been careful about two things: first, I have been careful about my vocabulary. A lot of our differences in this country come because we do not use the right words. You tag



DR. BOB JONES, SR.

your ministry by your vocabulary, and some preachers are cut off from a good many people who do not use the same vocabulary. Through the years I have tried to use a vocabulary that Methodists or Baptists or Presbyterian or Christian Missionary Alliance people

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75,000 Sub Campaign

To raise the circulation of THE SWORD OF THE LORD to 75,000 by Christmas, we need the help of every Christian who believes in revival, who believes in gospel preaching, who believes in the work being done by THE SWORD OF THE LORD.

Remember the special offer; instead of the regular subscription price of \$2 a year, you may have THE SWORD OF THE LORD 8 full months, 35 weeks, for \$1. We advise that you advance your own subscription as far as possible at this low rate of 8 months for \$1, 16 months for \$2, 24 months (two years) for \$3, etc. The subscription rate is good for both new subscriptions and renewals. Please mark each subscription "new" or "renewal." Canada and foreign subscriptions will be entered at the same rate except that they will receive 6 months, 26 weeks, for \$1.

We earnestly urge that you send ten subscriptions if possible. For each \$10 worth of subscriptions at this special rate, we will give free my new book, *The Power of Pentecost*, promised to us from the printer the last of October.

We suggest that every pastor, every teacher of adult classes, try to get at least ten subscriptions. Here is a simple and proper way for a pastor or teacher to get the new book on *The Power of Pentecost* free of extra cost. Just get ten members of your church or Sunday School class to subscribe for THE SWORD OF THE LORD for 8 months each, or five members to subscribe for 16 months, at \$2 each, and we will give this large 437-page book, retail price,

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Come to Chicago Thanksgiving Week

Sword of the Lord Conference on Revival and Soul Winning, Chicago Gospel Tabernacle, November 20-27

Here are some of the speakers for the next great Conference on Revival and Soul Winning at Chicago Thanksgiving week:

Dr. Billy Graham, president Northwestern Schools, who had extended revival campaigns in Great Britain, seeing thousands saved, has suggested he would like to speak on "The Work of D. L. Moody in England."

Dr. Merv Rosell, greatly-used evangelist, is to speak on "D. L. Moody and the Power of the Holy Spirit."

Dr. Bob Jones, Sr., founder Bob Jones University and eminent evangelist.

Dr. D. A. (Scotchie) McCall, Executive Secretary of Mississippi Baptists.

Dr. William Culbertson, president Moody Bible Institute.

Dr. S. Maxwell Coder, Dean of Education at Moody Bible Institute.

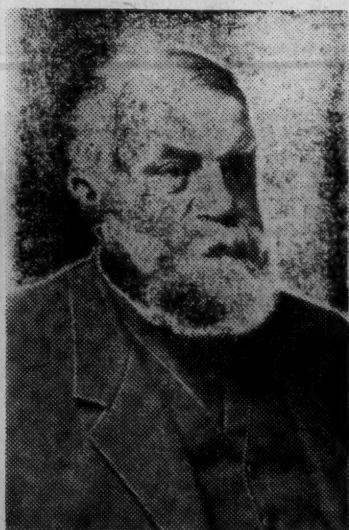
Evangelist Bill Rice.

Evangelist Covell Keenum of Decatur, Alabama, fiery and powerful Southern preacher.

Dr. E. J. Daniels, evangelist, of Orlando, Florida.

This editor, Evangelist John R. Rice, will speak throughout the conference also.

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Evangelist D. L. Moody

Remember D. L. Moody!

"THE SWORD OF THE LORD" COMMEMORATES 50th ANNIVERSARY OF D. L. MOODY'S DEATH

1. By Campaign to Raise Circulation to 75,000;
2. By Great Conference on Revival and Soul Winning, Chicago Gospel Tabernacle Thanksgiving Week, November 20-27

By the Editor

D. L. Moody died just before Christmas, 1899, fifty years ago. After Moody's death modernists seized control of his Northfield schools. The forces of worldliness, formalism, and liberalism in the churches began a steady campaign to oppose the things that Moody stood for, to slander evangelists, to fight evangelism. John Nelson Darby, famous Plymouth Brethren leader and great Bible student but the father of ultradispensationalism, broke off a speaking engagement in Moody Church, opposing Moody's evangelistic position and his public invitation that "whosoever will" should accept Christ as Saviour and claim Him openly. Darby's hyper-Calvinistic doctrine made him break with Moody. After Moody's death, hyper-Calvinists and ultra-dispensationalists took up the cry against evangelists and against mass evangelism. Denominational leaders opposing the interdenominational character of the work by D. L. Moody, R. A. Torrey and

other associates, began steadily to bring pressure against large union campaigns which had won millions of souls and brought the great revivals of Moody's day. Some denominational leaders insisted that the Christian's title really belonged to the local church, that it was a sin for a Christian to support soul-winning enterprises outside his own denomination with tithes. Worldly people began to say that evangelists preached a negative gospel when they condemned sin, preached on Hell and judgment and demanded repentance. The modernists and the ultra-dispensationalists joined in the same hue and cry against the kind of evangelism carried on by Moody and his associates.

Honest good men were deceived. Great Christian circles were affected.

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41,000 Copies of
THE SWORD OF THE LORD
Printed This Issue

With the Evangelists

Song Leader Available



Mr. Harry Bundy

Evangelist Del Fehsenfeld has for the present accepted a pastorate, the Argentine Baptist Church, Kansas City, Kansas. He writes:

"In view of the fact that I am temporarily out of the field of evangelism, Harry Bundy is available for meetings. . . . He has some open dates for fall and winter.

"Harry is a tenor soloist. He isn't spectacular nor is he a flash. He isn't an entertainer but he knows the business of evangelistic singing. He gets choirs organized, gets people to sing. He does splendid work with the young people, teaching the Bible and gospel songs; is a good personal worker and does a daily work of visitation where preachers will go afire to win the lost. He is untiring and unselfish in his work. Always he sings and works for the glory of the Lord. You can depend on him to capture the hearts of people in a few days. I can recommend him unreservedly for he is a Spirit-filled and God-anointed song leader. He is a Moody product and has spent fifteen years in the work."

Any one who wants to get in touch with Mr. Bundy may write him in care of Argentine Baptist Church, 27th and Metropolitan, Kansas City, Kansas.

Evangelist Harry McCormick Lintz Has Date Open, October 2 Through 23

Our good friend and splendid evangelist, Dr. Harry McCormick Lintz of P. O. Box 26, Riverside, California, because of local conditions, had a date cancelled, which leaves him with October 2-23 open. Even at this late hour some church might be able to use this strong preacher and fervent evangelist. If so, wire him at once.

God Blessing Evangelist Ray Cutchin's Ministry

Our former sales manager, Ray Cutchin, is having splendid meetings since he finished his training at Bob Jones University in June. This is the third blessed meeting which he has held since that time, all of them bearing fruit for the Lord.

Brother Cutchin has just closed an eight days' revival with the Lakewood Baptist Church in Birmingham. The pastor of the church, and president of the Birmingham Baptist Pastors' Conference, wrote this splendid letter after the meeting closed:

"In a brief revival of eight days, there were fifty-two publicly registered decisions for Christ. As this list is broken down, the following results are noted: twenty-four members on profession of faith; five members by transfer and twenty-three rededications, many of which were for full-time Christian service.

"The profound gospel truths of God's Word were faithfully presented in a simple and yet clear-cut fashion by Brother Cutchin in this Heaven-sent revival. Never has our church been so greatly stirred. Never has it been so deeply moved.

"Brother Cutchin and Mrs.

By THE EDITOR

Cutchin led us in a house-to-house campaign of visitation evangelism. Truly, they constitute the greatest personal soul-winning team I have ever known."

We thank God for the way He is using Brother Cutchin. On September 19 he began a three weeks' campaign in Cottage Hills, Illinois. After this campaign, Brother Cutchin has some time open for revivals. He is a great soul winner, having won over 700 souls during his schooling at Bob Jones University. We commend him heartily as one who loves lost souls, who builds up the church, and who abounds in energy and faith. Anyone who wishes to contact Brother Cutchin may write him in care of the Sword of the Lord, and his mail will be forwarded to him immediately.

Sword Evangelist J. Oscar Wells in Illinois

Mrs. Bill Rice, wife of the associate editor of this paper, recently visited a revival service where Evangelist J. Oscar Wells was preaching. "Cathy" wrote us after her visit:

"I went to Maroa, Illinois, for the closing of the revival there with J. Oscar Wells as the evangelist. They had a real old-time revival, and the pastor, Dick Killeen, said to tell Brother Rice that he agrees with him now that the day of revival is not past. Oscar Wells is certainly a man of God and we can be proud to recommend him to any church.

"There is a woman in the church who had been praying for nine years for her husband, daughter and drunkard son-in-law to be saved, and they were all saved last night. It was a wonderful time. I have never seen such happy folks. The son-in-law told how wicked and sinful he had been and he kept saying how thankful he was God had not taken his wife and children from him during all those years of sin. Then the father-in-law got up and told how often he had wanted to kill his son-in-law for being so mean to his daughter, and that he had come within a half inch of killing him many a time. . . ."

Brother Wells is an evangelist working closely with The Sword of the Lord, and we are glad that God is blessing him in revivals and opening doors. His address is Route 7, Lubbock, Texas. Pray about it and see if God might not lead him to your church for a revival campaign.

Associate Editor in Nova Scotia

Last week we gave a brief report of the beginning of Brother Bill Rice's campaign in Nova Scotia, but a more recent letter (written shortly before the close of the campaign), reveals more wonderful facts about the revival there. A pastor of a small church had invited him, and Bill felt a definite leading to go, though the prospects were not bright for a good campaign. The pastor, because he exposed modernism in the Federal Council of Churches, was "kicked out" of the Presbyterian church there, which left him in bad repute in Truro. Still Brother Bill felt God could give a revival to hungry-hearted people, and could save souls. So he, his song leader, Emil Aanderud, and my daughter, Jessie Ruth, flew in Bill's plane the long distance to Nova Scotia for a three week's campaign. There were about 135 professions of faith, perhaps less than a dozen of them children.

On September 8, Bill wrote me as follows:

"... It is amazing the way people have come from out-of-town to be in these services. Literally every night people drive in from towns up to a hundred miles away. (Our daily radio broadcast brings in many.) I suppose at least thirty from other towns came to stay over last week-end. One carload came about 250 miles. Two others came about a hundred miles and many came from the Prince Edward Islands and other nearby provinces. I have been invited to return to Halifax next

year for a union campaign and many other kind invitations are coming in.

"Thus far we have probably had eighty conversions, perhaps more rededications. Of this number, probably less than ten have been children. We have had many remarkable conversions.

"Last Saturday night a successful insurance salesman came to the service. He had been drinking, was rather cynical and was miserably unhappy since his home was about to be broken up because of his sins. At the close of the service he came to argue with me. I had evidently told him from the pulpit what his wife had been telling him in private and he did not like it. But God marvelously helped me deal with him. An hour later he was not only a sober man but a saved one! While I was dealing with him, the pastor dealt with his wife, who had come to church alone, and she was saved. With tears and laughter they were reunited. Now they have already begun tithing, having family devotions, come to church every time the doors are open and appear to be the happiest couple. Moreover, their teen-age daughter was saved last night, the mother coming forward with her.

"The first Saturday night one of the town drunks was saved. This little man, who can neither read nor write, had not been in a church for over fifty years. He says he does not know why he decided to come the night he did but, at any rate, he came and when the invitation was given he was the first one forward. He fell on his knees and wept as he loudly prayed, 'O Lord Jesus, have mercy on me!' I am so wicked! O Lord, have mercy on me!" I tried to talk with him but he would not listen and continued to pray and weep until church was dismissed and almost everyone else had gone. He seemed to be absolutely terrified. He had not been drinking that day. When he was ready we showed him how to be saved and I doubt if I have ever known a more joyful soul in my life than he has been ever since. He now shaves daily, wears clean clothes, comes early to attend every service, cries as I preach and thanks me, every time we shake hands, for coming to Truro. John, this man has stirred my heart. For years he has been as mean as the Devil, has been hard and bitter towards the preachers, has made light of the churches and now he is as tender as a baby and is so amazed that God would save him that he can hardly speak of God without weeping. He is a very ugly little old man about five feet tall, bald-headed, wrinkled-face, thick-lipped and snaggle-toothed, yet he has become one of the most pleasant-looking men I have ever seen in my life.

"Then there was the drunkard, father of seven children, whom a policeman and his brother brought forty miles to hear me preach and he was gloriously saved and has come back nightly since then on the train to be in the services.

"Almost every night there has been deep conviction among unsaved people and there is usually one or more waiting to speak with one of us afterward. One night we had a supper engagement but could not leave the church until five minutes before eleven because a number of men were waiting to be saved. Nearly every night a large number of unsaved people raise their hands for prayer who do not come forward. The public invitation, so common to us, is almost unheard of here and it seems so strange to the people that I urge them to make an immediate decision for Christ.

"I am delighted with Jessie (the editor's daughter). She is doing an excellent job at the piano, helps me by writing many letters for me and is a great deal of fun to be around. I am so glad she came.

I trust you will have a glori-

The Salvation of Zacchaeus

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ple or anybody else could understand. I do not want a man to sit in the pulpit and say, "There stands a man who belongs to a certain denomination." When you tag a man as a Methodist evangelist or a Baptist evangelist or a Presbyterian evangelist, or some other evangelist, you have handicapped that man. God has people in all the groups and it is not right to circumscribe a man so he cannot administer to all the groups. Dr. George Truett was a great Baptist preacher. But Dr. Truett belonged to the body of Christ. The Holy Spirit makes men, gives men the gifts and then gives the men to the body of Christ. I am not going to let anybody tag any servant of God and take him away from me. So I am careful about my vocabulary.

Another thing is, I have studied the mental processes of people. When I say something, I know exactly what people are going to

think about it. I know the difficulties and problems that come into their lives. From my dealings with people for fifty years I know that no mere man could have been the author of this Bible. No mere man could ever have worked out a plan of salvation like this. It is not like man's way of doing business. This plan began in the wisdom of God.

The religions of the world tell you to do and live. God says to live and do. All the religions that men have ever started have told them to do something to save themselves. But the Bible says you can't do anything to save yourself. All you can do is to let Jesus save you. This plan began in the wisdom of God. It started in the wisdom of God, and God paid for the plan with the blood of His Son. This plan cost God something. Then the Holy Spirit seals the contract and lets us know that we are the children of God.

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ous closing there as I expect to have here.

"Affectionately yours,"

Bill.

Oh, sinners are still hungry-hearted!

Evangelist Millard Box Helps Church in Catoosa, Oklahoma

The pastor of the First Baptist Church of Catoosa, Oklahoma, tells of blessed fellowship with Evangelist Millard Box. He reports that the church and pastor were brought closer together in the campaign, as well as souls being saved. There were fifteen conversions, four women surrendered their lives to missions and one young man to preach. Brother Bert Teague, the pastor, says also: "Brother Box has a gift of God in helping erase discord and strife in a church. Any church wishing to have him will be blessed."

Evangelist Eddie Wagner in Paragould, Arkansas

We are glad of a fine report from our young brother, Evangelist Eddie Wagner, who has just recently closed a campaign in Paragould, Arkansas, at the Deason Lake Baptist Church. "It was one of the greatest revivals that that church has ever experienced," he writes. Fifty-seven souls were won to Christ during the two weeks, and there were many rededications. Morning services which were held during the meeting resulted in the Christians knowing more about the Bible, some saying that they learned more about God's Word in those two weeks than they had known in their whole life.

Brother Wagner says, in his letter of September 6, "I am starting meetings in Nebraska, then go to Illinois, Wisconsin, Ohio, California, then back to Arkansas. I would appreciate the prayers of you and your staff and the people of THE SWORD OF THE LORD. . . ."

Evangelist G. P. Comer in Community-Wide Revival in Lilbourn, Missouri

Our good Methodist brother, Evangelist G. P. Comer, recently conducted a two week's community tent revival in Lilbourn, Missouri. Some of the visible results are given as follows from the Semo News, published in Lilbourn:

"Around 100 conversions and reclamations, in this number several older men who had never made a profession of religion and considered hard cases in our town. 27 people joining the various churches; there were 29 pledging to tithe, 44 individuals erecting family altars in their homes for family worship; 3,219 chapters read in the Bible; 50 young people pledging for life service, more than 100 people pledging themselves to greater service in their church."

Brother Comer is a good sound Methodist evangelist, and is having splendid campaigns, with deep conviction of the Holy Spirit in his meetings.

Rev. B. M. Page Reports on Tent Campaigns

Although we have not had the privilege of close association with Evangelist B. M. Page, yet he is a long time friend of The Sword of the Lord, sells our books, and is busy in the Lord's work. Recently Brother Page, in sending in payment for books, mentioned some campaigns he held this summer. Though he does not give a detailed report, we are glad to share this blessing with you:

"... We began May 29 in Paris, Illinois; were there five weeks. We had a packed tent many nights and saw many souls saved. We moved to Clayton, Indiana, for the month of July and to Greenfield, Indiana, for the month of August. We saw many Christians built up in the faith and nearly one hundred people confessed Christ as their Saviour."

Evangelist B. M. Page's address is 132 W. 26th Street, Indianapolis 8, Indiana.

Ohio Pastor Reports Meeting by Curt Emmons Evangelistic Party

Rev. John A. Vincent, pastor of the First Baptist Church in Dresden, Ohio, invited the Curt Emmons Evangelistic Party for eight days in his church, August 21-28. The pastor reports that the whole town was stirred by Rev. Curt Emmons' dynamic preaching and by the musical programs presented by his family. Though the pastor failed to give the total number of conversions during the meeting, he did tell of blessed results among the children, with thirty publicly receiving Christ under the teaching and personal work of Mrs. Emmons.

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The Salvation of Zacchaeus

(Continued from Page 2)

I. God's Salvation Is Offered to Everybody on Earth

Now this plan of salvation is extended to men everywhere in the world. I am so glad that I can look into the face of any man anywhere on earth and tell him that Jesus Christ wants to save him. Whenever you get to where you can look into the face of a man and wonder if it is the Lord's will that that man be saved, you are approaching the evangelistic problem from the wrong direction. The Bible makes it clear that God does not will the death of any man but that He wants all men to come to Him and live.

There are things about the sovereignty of God, the foreknowledge of God, etc., that are beyond my comprehension. I do not claim to understand them. But I know that God Almighty wants to save people, that God sent His Son to die on the cross to save men, and that this plan is extended to all the world.

God Offers to Save Hypocrites

There are just three classes of sinners in the world; all the sinners can be put into one of these classes. First, there is the class called hypocrites. People have the wrong idea about a hypocrite. A hypocrite is not what you think he is. I have heard people say, "That man is an old hypocrite." I am honest with you; I have not met many hypocrites in my life. Once in a while I have met one, but the idea that churches in our country are filled with hypocrites is a mistaken idea. A man is a hypocrite when he has the wrong motive. A hypocrite is a man who stands up and claims to be what he is not, because usually he has the wrong motive in making the claim. He wants the praises of men, he wants position—or something else. A hypocrite might be a lawyer who claims to be a Christian in order to wield an influence at the bar; might be a physician who claims to be a Christian in order to get to visit the best folks when they are sick; might be a merchant in town who claims to be a Christian in order to sell goods to church people. There are not many hypocrites. We have a great many weak people in the churches, but not many of them are hypocrites. Most of them are just poor, weak folks.

But somebody who has dropped into this service tonight may be a hypocrite. Yesterday a letter came from a man who said, "Dr. Bob, I have been lying about this thing. I have not meant a thing I have said. And tonight on my knees I fixed it with God." You may be a hypocrite tonight. You may be a four-flusher. You may be a dirty humbug. You may be strutting around pretending to be saved when you are not. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). But He opened His arms to save even a hypocrite. No dirty, four-flushing hypocrite ever came to Jesus for forgiveness, but that Jesus took him.

God Offers to Save Moral Men

There is another class of sinners in the world—we call them moral men.

Did you ever stop to think that when the Devil tempted Adam and Eve in the Garden of Eden he did not tempt them to get drunk. He did not set a barroom over in one corner of the garden. He did not let some red lights burn in a house of vice somewhere down the street. When the Devil tempted Adam and Eve he came to the garden and told them to be decent people. He did not tell them to get drunk. He set before them the highest goal imaginable. He said, "You are a god, now live like a god."

Say, that is going some! Talk about high standards; talk about high academic standards; talk about high moral standards! There have never been higher moral standards on this earth than the

Devil set for Adam and Eve in the Garden of Eden: "You are gods, be like gods!" Brother, that is putting the standards up. But wait a minute! He did not really want them to be like God. He was a dirty, lying four-flushing hypocrite. He said, "Be like God in the pursuit of knowledge. You don't have to have God. Live like God!"

You see a drunkard in a ditch and say, "He has gone to the Devil." He has not gone to the Devil; he has gone to the dogs. That man in your community who has gone to the Devil is the man who walks up and down the streets of your town and says, "I don't need your God. I am sufficient within myself." He is the most hopeless and helpless of all sinners. He is a humbug and a liar. There never lived a man on this earth but knew—if he knew there was a God—that he had sinned against that God. There is not a language or dialect in the world that does not have a word which means must. The Bible says, "All have sinned," and everybody who reads it knows it is so. They may not understand the last part: "...and come short of the glory of God"; but that first part they

both understand and know that it is so.

If there be a person here tonight who is not a Christian, listen to me: there is not any sin any sinner ever committed that the moral man under proper provocation could not commit. God is not interested in just what you do; He is also interested in what you would do if you could. The thing you would do, God figures you have done.

I told somebody one time that I was the greatest gospel singer who ever sang; yet I cannot sing a note. I can start but to save my life I cannot stay on pitch. But God looks down tonight and says, "Bob Jones can sing like Margaret Schaper [a member of the music faculty at Bob Jones University]." I would be the greatest gospel singer who ever sang if I could. So God says, "He is a gospel singer."

Listen! If I could, I would be a missionary to every land. I would go into all the jungles of South America with the gospel light. I would sail the seas to the dark continents and tell the story of redeeming grace. God says, "That is My missionary. He didn't go but he would have gone if he could."

God sees you in this way: "What would he do for Me if he could?" God looks down and says, "There

is a moral man who shoved Me to one side and strutted himself around." The man who pushes God Almighty around has within himself the wicked, terrible impulses that would push God off the throne and blot out Heaven. Don't pat yourself on the back, strut around and think you are decent and moral when you are against God.

But God can save moral men!

But God Offers to Save Hard Cases Too

There is another class of sinners. They are known in every community as hard cases. Everywhere I go somebody says to me: "The hardest case in town is here tonight."

Now Zacchaeus was that kind of man. Some theologians say Zacchaeus was a different sort of man. Some of them say that he gave away his money before he was converted. They say he was giving back all he made a mistake about. I do not believe it.

To begin with, publicans were not very decent people. They were not what they ought to have been. Zacchaeus was their chief. He was a political boss. He dished out the jobs. He recommended men. Usually a political boss is not decent. A man who was the political boss of the publicans in that day could not have been very

respectable. Zacchaeus was the ringleader of the worst crowd in town. But Jesus saved him. There never has been any sinner who ever breathed God's air, who ever walked down a street or a country road who was too mean and low-down for Jesus Christ to save. Zacchaeus was a hard case. He was outside the religious circle, belonged to the gang around town, loafed around pool rooms. If there were bootleggers in town he probably knew them all. He probably knew every prostitute in town. If he did not, he knew somebody who did. He belonged to the crowd of publicans, the crowd outside the pale of respectability and decency. And people said about Jesus: "He saveth sinners and publicans and harlots." Anybody could get to Jesus. You did not have to have a ticket. You did not have to have an introduction.

A wicked woman would be going down the street. Everybody would look at her with contempt. She would see Jesus and say, "Yonder

(Continued on Page 4)

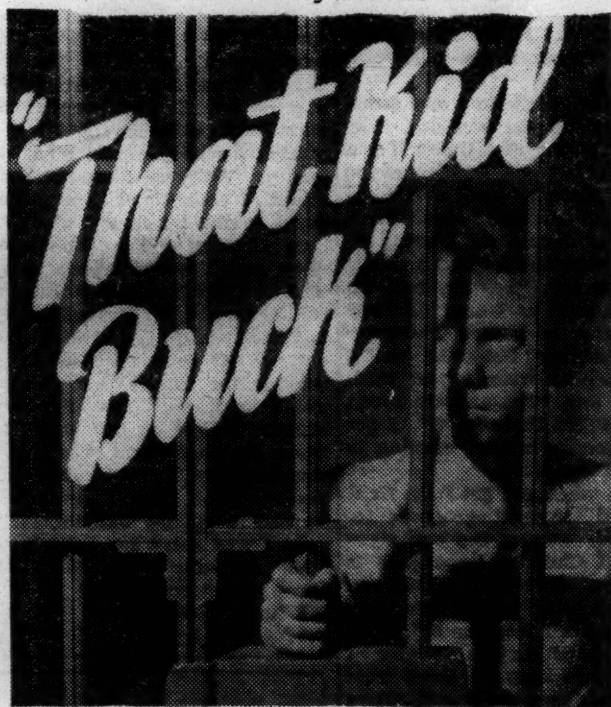
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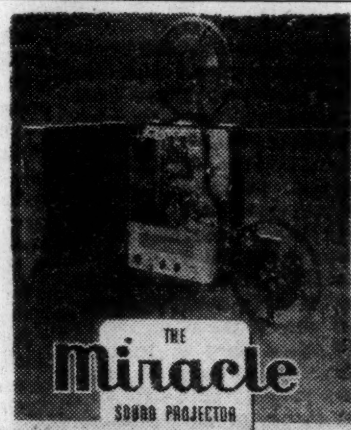
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The Salvation of Zacchaeus

(Continued from Page 3)

Is somebody who loves me. He won't kick me." I will never preach Hell to that kind of person. There never has been a fallen woman on earth who did not know more about Hell than any theologian knows. I never preached Hell to a harlot in my life. She lives in Hell. The tragedy of all tragedies is the tragedy of being a fallen woman. When one time the flower of modesty and purity is picked from the cheeks, when one time the diadem of decency and virtue is lifted from the brow of a woman, there is ever afterward a shadow. God planted in the heart of a woman an instinctive something that makes her draw back.

But this wicked woman said, "I can get to Him." She went to where He was, broke her little bottle of tears, poured out those tears on His feet, began to kiss His feet, and then take her hair and wipe them. What a wonderful, blessed, glorious Saviour!

Zacchaeus was a hard case. He was the ringleader of a bad crowd. He had the poorest chance of anybody in town that day.

One night after I had preached in a revival service somebody said about a man who had come forward: "If that man would come to Christ we would get this whole community."

I said, "Come on, brother; come on! I know you are an old sinner, but Jesus loves you. Come on up here. Please come on!" He would start and then stop. I would say, "Come on, brother. The Devil is holding you. Give him a push in the eye and come on!" He came. Then we looked down and people were coming from every direction.

Jesus Christ knew that when He got Zacchaeus He would shake the political ring of the city.

Years ago I went to Hartford City, Indiana, a town of seven thousand people, with fourteen hundred people in the Protestant churches in the town, and built a tabernacle. The meeting went on for a week. No invitation was given. We did not give them in those days for about eight or ten days; we spent the first ten days preaching the Devil out of them. By that time they would be begging us for a chance to get to the altar.

So I did not give an invitation. I just preached to them and sent them home; then the next night I would preach hard again, then send them home. Somebody said, "Dr. Davidson is in the audience. It is a pity we can't find somebody who can get hold of Dr. Davidson. He is a scholar, a philosopher, an intimate friend of James Whitcomb Riley. He is a freethinker, a big-hearted, magnetic man; a man with a dynamic personality. He is generous and kind. This seventy-two-year-old man has brought more babies into the world than any man in this country, and babies have been named for him all over this country. But he is a sinner — never even goes to church. He is a stumbling-block in the city. He is against Christianity. Yet he is respected."

I said, "O God, help us to get him; help us to get him!"

After I had preached I said, "We are going to give an invitation now. If you want to be saved, come on up here." Nobody moved. A pall came over the crowd. A little girl with the blue of Heaven in her eyes, with golden locks hanging about her shoulders — a little girl he had brought into the world; a little girl who had sat on his knees, who had played about him — went back and said, "Doc. Davidson, won't you come to Jesus?" She was no philosopher. She wasn't any thinker. (I get so tired of people who think you must feed the ego of an old sinner and match wits with him. In my ministry of fifty years I have never seen them come to God that way.) She said, "Doc. Davidson, won't you come to Jesus? Doc. Davidson I've been praying for you. I want you to be a Christian. Jesus has saved me, now I want you to be saved."

He said, "Take my hand, honey." She took his hand and led the

doctor down the aisle. People said, "Yonder is Dr. Davidson—look! Look!" There was such a swarm to the front as you never before saw in your life. The revival broke. And on the Sunday the campaign closed, the churches that started with 1,400 members took in 2,400 members. One ringleader of the city broke the ice!

You go back from this conference to your home and pick out the hopeless and the helpless — and the most hopeless of the hopeless — and go after them for Jesus Christ.

II. Salvation Makes Wrong People Right

Zacchaeus was a rich man. He had personality, position, political influence, plenty of money. Now, there is no sin in being wealthy. It is not money, but the love of money that damns men. The Bible does not say that money is the root of all evil, but it says that the love of money is the root of all kinds of evil. Some of the worst money-lovers I have ever known have been poor people.

Salvation Changed Zacchaeus' Attitude Toward Money

Zacchaeus had plenty of money, but he found Jesus and it changed his attitude toward money.

When I was a boy I got the idea from country preachers that if you could get a fellow to Jesus he would be all right. I did not know any theology, but the country preachers told how four men tore a roof off and let a fellow down. When he got down to Jesus, Jesus said, "Take up your bed and go on home. You don't need any help now. You can carry your bed." Listen, he very quickly got over his leaning complex. He did not have to be carried around. You just get people to Jesus!

Zacchaeus came down out of the tree and said, "Lord, I have been a stingy old devil; I've never given much. Now I am going to do a big thing at once. I am going to run the figure two through all I have." Brother, that is more than tithing. We spend our time in trying to get Christian people to give at least a tithe. The meanest man in Jericho, as soon as he looked at Jesus Christ, grabbed his pocketbook and said, "How much can I afford to give?" And he gave away half of all he had. The worst handicap some people can have is to have something. Listen! If you can be kept back from going places for God because you do not have anything, you are nothing yourself.

One of my boys (a Bob Jones University student) one time told me he was up against it and did not know what he was going to do for money. I said, "When the Lord wanted some money He just caught a fish. You might try a little fishing."

And, by the way, you would be surprised how much money you can shake out of some old slippery fish when you catch him on the hook right and get him saved. I have built a university largely by getting money out of the mouths of fish I have been catching for fifty years. I just went to preaching. That is hard work if you do it right. There is no place in the ministry for a lazy loafer. It is largely a shoe-leather business. A man who will not hitch-hike to preach is not fit to preach. A fellow who cannot get an appointment by himself, don't you get him one. I never get one of our boys a job until he has shown me he can get one for himself.

A man said to me, "I am called to preach but I do not have anywhere to preach." Don't say that about the God I know. The God I know has too much sense to tell a fellow to do something and then not give him anything to do.

When I was in school a man loaned me some money at 8% interest. I was supporting two sisters. Talk about poverty! I would go out to hold a meeting and would do everything I could: call mourners, get everybody saved that I could. Some old sister would take her old horny hand, take some money out of the corner of her handkerchief, and say, "You know my boy was saved. I do not have much but I saved a

little for you." God bless those old horny-handed sisters who have a little money in the corner of their handkerchiefs! They are never afraid of going broke. These big boys—when times get tight, they get tight. Listen, if you want to put something over, start with the poor people who do not have much but who always have a little. They do not expect much, and they can live on less than half of the little they do have. I would rather have a thousand women like that behind me than a dozen millionaires.

I held a couple of country meetings in Alabama. A man who was in those meetings moved to Louisiana and asked me to come out there and hold a meeting. I went. It was in the summertime. It was a little building, but to me it looked as if everybody was there. I had not been used to crowds. I would give the invitation and people would come down the aisle and say, "I want to be saved." They would get saved and say, "God bless you, Brother Bob."

I would say, "Thank you, brother."

Somebody else would say to me, "The Lord be with you." (If you have something to help a man with and do not help him, what good is it going to do to say, "Lord be with you"? Every fellow I saw in that country was in a giving mood and I was in a receptive mood! I got the money and stuffed it in my pocket and packed it down, packed it down. In those days people did not have any bank accounts. The only banks we had in that country were old socks. When I went to bed that night somebody said I had better do something with it. I pulled the pillow out and crammed the pillowcase full of it!

If you are broke and owe somebody—say did you ever owe more than one person at a time? If you don't owe but one, anywhere you go he is there. I owed everybody who would let me owe them. When they dunned me I would always answer the letter. I would write and say, "Yes sir, brother; I will as soon as I can." I have respect for the person who owes you something but who writes you. You can write a post card! I would say, "I'm awfully sorry, but it will be there later." I got enough money in that meeting to pay all I owed.

Listen, when you get folks right with God they get generous toward God. One of the best signs of a real Christian experience is generosity. Somebody said to me, "I am not going to give away any money unless I feel like it." I do. If it is hard for me to give, I give some to keep the Devil from getting it. Somebody said, "Give until it hurts." No! Give until it quits hurting!

At night some old widow who had been hungry now had something to eat because Jesus had come to town. A poor widow could take her little girl downtown and buy her a coat because Jesus had come to town. (When Jesus sends a revival to a town, the dirtiest, most sinful man who lives in that town is obligated to God Almighty for sending it.)

You know, Jesus was always pretty friendly to poor people. He who was rich, for our sakes became poor. For our sakes! He had been used to walking down the halls and stairways of Heaven on royal carpets. He came to earth and was poor, so poor that He had nowhere to rest except on a hillside and nothing to use for a pillow except a rock. The stars had to stay awake and watch over Him while He slept on the cold ground. Yet, yet! In this city of rich people—this city of Pharisees and scribes and scribes and religious people with their money all piled up—there were poor people who were hungry and needy before the ringleader of the worst crowd in town got converted.

Salvation Made Crooked Zacchaeus Honest

But Zacchaeus did not stop there. He said, "Lord, I'll tell You something else. I will give away half of what I have, and if I have beaten anybody out of anything, I will restore him fourfold. I won't even take any chances on getting it back; I will restore it

fourfold so it will teach me never to rob anybody else."

Do you know what this country needs? It needs a revival of old-time common honesty. When I was a boy in southeast Alabama people might cuss a little or drink a little liquor, but nearly any man in my country could go to town and buy things on the credit. Merchants knew he would be good for the money.

We are raising a generation of dead beats in America. Listen! In this country today we are raising a generation who do not know what it means to be honest. If you promise to be somewhere and do not get there when you could get there, you are not straight. I have preached for fifty years, and somehow I get to my engagements unless I am sick in bed. I never knew an evangelist who breaks his engagements to last. Do what you say you will do. Keep your word. Pay your debts. If you can't pay a debt, go to the person you owe and say, "I'm sorry. Times have been hard for me, but I will do this much and then I'll pay all of it just as soon as I can." Pay your debts; be straight!

The other day I got on the train with my little grandson, Johnnie, five years old, to go up to New York to meet his father and mother. He had never ridden on a train.

I remembered the first time I ever rode a train. Another boy and I walked eight miles to ride it. I was a big boy, probably fourteen years old. In those days we did not go anywhere much. People did not gad around over the country; they stayed at home and attended to business. I remembered how I had walked that distance of eight miles, how I had just enough money to get the ticket. I could not afford to lose any of it! I was hungry that night. The other boy and I were afraid somebody would steal our money. We were there six hours ahead of train time! I would lay down on the bench and sleep fifteen minutes. Then he would sleep and I would watch to see that no thief took the fortune we had accumulated. I would go out and look down the tracks, then put my ear down on them to listen for the wheels that I hoped would be coming like lightning. Finally we got on our way. My worst disappointment was that it was dark and I could not see out the window. But I eventually learned to put my hat up!

So I was sorry for Johnnie the other day—the little fellow had never ridden on a train!

I knew that I could get him by for half a ticket. I went up

to the ticket window and said, "A whole ticket and a half ticket." The ticket agent said, "You don't need a ticket for the boy, do you?" (He figured he was too young to need a ticket—and he did look it.) I said, "Half ticket at five, isn't it?"

"Yes."

"All right; one half ticket, please, and a whole ticket."

When I got on the train I got to thinking about how many professing Christians in the world take over-age children on trains and let them ride for half fare; just to save a few cents.

You get on a train with your great big boy after buying a half ticket for him. You sit down and keep your eye toward the door all the rest of the time. You see the conductor coming and say, "Draw up, Son; draw up!" After the conductor goes through you say, "You can straighten up and relax now." That boy thinks, "My mother is a liar." He does not say it, but it gets in his subconscious mind. Lord God, send us back to this country some of the old-time honesty that our forefathers had! We need a revival of honesty! If you are hired to do a certain job and you do not do your best, yet take money for it, you are crooked.

Zacchaeus said, "Lord God, I will restore fourfold all I have taken."

(Continued on Page 8)

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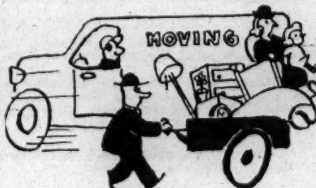
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Remember D. L. Moody!

(Continued from Page 1)

fect by the ultra-dispensationism of Darby and other Plymouth Brethren leaders. Many fundamental Christian people forsook the clear Bible position of Moody and Torrey on the fullness of the Spirit. After Moody's death Dr. R. A. Torrey, still holding exactly the same position as D. L. Moody held, was opposed by the Bible teacher group who did not hold great revival campaigns and who generally were lukewarm toward mass evangelism or actually opposed it.

So the great spiritual famine set in in America. Modernism began to seize leadership in all the denominations. William Rainey Harper, once a fundamentalist speaking on D. L. Moody's Northfield program, was led away by the modernism and led Chicago University, a Baptist school, into the camp of infidelity. Other great seminaries — Rochester, Union, Drew and Princeton — followed unbelief. The great evangelistic Methodist denomination, furnishing so many great evangelists like Sam Jones, George Stuart, Culpepper, Sam Small, Munhall and Shaddock, began to choke off its evangelists, and now the socialistic infidel bishops like Oxnham and McConnell control the destinies of this church of 8 million members, once the most evangelistic group in the world.

"The Sword of the Lord" Founded to Bring Back Evangelism

I have known from the time God called me to preach that He wanted me to help bring back the day of great revivals in America. Through the years the vision, the urgent conviction has grown upon me that I must help call America back to the doctrine, the methods, the convictions, the kind of preaching done by D. L. Moody and his associates. Fifteen years ago THE SWORD OF THE LORD was founded with this purpose. At that time relatively few sermons were published in America. Books of sermons did not sell well. But even when a pastor, I continued to call myself an evangelist. I began to publish sermons. I started to emphasize gospel preaching, publishing the great sermons of Moody, Torrey, and others in the Sword. I began to publish sermons by present-day preachers, evangelistic sermons. I kept stressing revivals. I held blessed independent revivals in various Texas cities, with many hundreds saved—at Decatur, Waxahachie, Sherman, Dallas, etc., when I could not get backing from churches. Then God began to open doors for union revivals. Sword of the Lord conferences on evangelism in Chicago; Toronto; Los Angeles; Winona Lake; Lake Louise at Toccoa, Georgia; Siloam Springs, Arkansas; Cedar Lake, Indiana; have turned thousands of Christian workers to thinking about revivals, believing in revivals, doing revival preaching. Through THE SWORD OF THE LORD we have introduced evangelists after evangelists who are now accepted and widely used throughout America.

Forgive the recounting of our burdens and struggles and aims. But all through the years THE SWORD OF THE LORD has backed the same kind of work that D. L. Moody did, the kind of work that R. A. Torrey did. With God's help we have made THE SWORD OF THE LORD something of a mouthpiece for evangelism. We have fought the foes of evan-

gelism. We have exposed the books that slander evangelists and evangelism. We have encouraged evangelists. We have held up high standards for evangelism.

Recently I have been checking my ministry and I have found that, though I would be unworthy to tie D. L. Moody's shoes and my ministry cannot be compared with his, yet through THE SWORD OF THE LORD and the Sword of the Lord literature we have stood for the same thing that D. L. Moody stood for.

We are for mass evangelism, union, cooperative evangelism, city-wide evangelism, sponsored by groups of Bible-believing churches. That is what D. L. Moody taught and practiced.

We are interdenominational, as was Moody, in this revival work. D. L. Moody was nominally a Congregationalist, though it has been discovered that D. L. Moody did enroll in a Baptist Seminary in Chicago to study the Word of God. It happens that I am a Baptist in background and training. Yet the position of D. L. Moody, R. A. Torrey, and J. Wilbur Chapman is the same position taken by THE SWORD OF THE LORD and the books we publish. A very simple fact explains this unity in doctrine. Without bias and prejudices, Moody believed the whole Bible, set out to preach and teach the whole Bible, not some denominational creed. So it is the most natural thing that as Moody believed in salvation by grace, through faith, so do we. As Moody and Torrey preached the premillennial coming of Christ, so do we. As Moody and Torrey believed the great essentials and fundamentals of the Christian faith, so do we. We learned them from the same Bible and preach them with the same motives.

D. L. Moody and his associates preached against sin. Moody himself preached and taught plainly against the sin of being yoked up with unbelievers in the lodges. So do we. Too few in America today stand with D. L. Moody in plainly calling Christians to come out and be separate from unbelievers and renounce the ungodly and forbidden oaths of the lodges. R. A. Torrey preached repeatedly against the dance and against the lewdness and worldly amusements of his day. So do we. If anyone thinks we are queer when we urge Christians to stay out of the movies and off the dance floor and to avoid the ungodly oaths and the yoke with unbelievers of the lodges, then remember that people felt the same way about D. L. Moody and R. A. Torrey. THE SWORD OF THE LORD follows in the train of the great soul winners of another generation.

We exalt the Scriptural calling of an evangelist. We call on churches everywhere to put evangelism first, as it is first, in the Great Commission. We grow separated Christians, soul-winning

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Christians, as Moody and his associates, the great evangelists, did.

We teach the same doctrine of the fullness of the Holy Spirit which D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Charles H. Spurgeon, Charles G. Finney and other great soul winners taught; that every Christian ought to be filled with the Holy Spirit, that this fullness gives soul-winning power, that this fullness of the Spirit is given in answer to prevailing prayer to obedient Christians. Moody and Torrey did not teach that fullness of the Spirit would result in talking with tongues; neither do we. Moody and his associates did not urge people to expect sinless perfection nor the eradication of the carnal nature; neither do we. We do say, as they did, that every Christian ought to seek and ought to have the mighty miracle-working power of the Holy Spirit for witnessing.

So after deep and earnest prayer and much counsel we have felt that THE SWORD OF THE LORD properly ought to call people everywhere to remember the fiftieth anniversary of D. L. Moody's death. To do the work of evangelism such as D. L. Moody and his associates did and call the Christian world back to that kind of teaching and preaching and living and soul winning and revival, THE SWORD OF THE LORD has now set out to reach 75,000 paid subscriptions by January 1.

We are calling together Christian workers from all over the nation to meet us Thanksgiving week, November 20-27, at the Chicago Gospel Tabernacle, where Paul Rader won his thousands, to help bring back the day of great revivals in America.

God is bringing results. Many of you read the strong editorial by Dr. Bob Shuler of Trinity Methodist Church, Los Angeles, which we republished from THE METHODIST CHALLENGE recently. Dr. Shuler says that revivals are coming back, that if he had his life to live over, he would be an interdenominational union evangelist, as his son, Jack Shuler, now is. Dr. Bob Jones bears witness that the tides are running higher for evangelism than in twenty-five years. At least twenty evangelists are being widely used in great union revival campaigns. Ten years ago there was not more than two or

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13. The Comfort of Heaven.
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Come to Chicago Thanksgiving Week

(Continued from Page 1)

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three such evangelists being often used in union campaigns, as far as I know. In Christ's name, let us, everybody, do our part and we can see America shaken to mighty revivals, with millions of people saved and our nation turned back toward God. Will you do your part to help in these two objectives—75,000 paid subscriptions by Christmas, and a mighty Conference on Revival at Chicago Thanksgiving week?

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power of God come to meet us as He met D. L. Moody at such conferences, to stir revival fire, to teach people how to win souls, and to wait on God for His power.

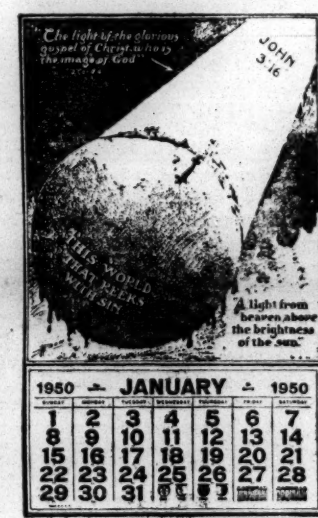
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The Hesitating Soul

(Continued from Page 1)

ten, "Therefore leaving the principles of the doctrines of Christ, [that is, the simple elemental facts which are in the nature of intuitions] let us go on unto perfection" (Heb. 6:1).

It is my purpose now to point out some of these religious axioms which are really held in common by all who live in gospel light. Many who hesitate to accept Christ for want of further knowledge are really deceiving themselves and niding in a mere subterfuge. They know enough to lead them to the cross, were it not for the outstanding fact that the cross itself is a stumbling block in the way of spiritual and eternal life.

God

I. The first axiom is God. You believe in a God because you can't help it. Not that the existence of God is never denied. In the Corps Legislatif, during the Reign of Terror in France, it was solemnly resolved, "That there is no God," but presently, when the gutters of Paris were running red with blood, the legislators made all possible haste to rescind it.

There are others who deny God by excluding Him from their lives; as it is written, "The fool hath said in his heart, There is no God." But there are few avowed atheists in these days; and surely you are not among them.

If you really want evidence in these premises you can find it in any of our theological seminaries, where professors will surfeit you with ontological and cosmological and teleological arguments for the being of God; but the average man—even the Zulu who bows down before a fetish in the jungle—takes this as a self-evident fact.

Immortality

II. The second axiom is Immortality. Jesus said, "How much better is a man than a sheep?" By just this much—that God breathed into his nostrils the breath of life and made him a living soul. A man is, therefore, as immortal as God is, because the life in him is a spark thrown off from the inextinguishable life of God.

Of course there are people who deny this. They will tell you that "death ends all," but they don't believe it. The wish is father of the thought.

Go with me along the Avenue until we come to a house bearing the sign, "To let." Suppose I say, "My friend, isn't it frightful that a whole family should be annihilated in that way?"

You would lift your eyebrows and reply, "What do you mean? 'Exterminated?' Oh, no; they have simply moved out."

Suppose we go on to the next house where there is crepe on the door. Let us enter and look at a face whereon death has left its pale impress. Will you tell me that the living man who has moved out of this tenement of flesh has ceased to be? Then I will answer that your logic is as fallacious and sophisticated as mine was when I intimated that the family next door was exterminated. The man whose name is on this casket was alive yesterday; and the presumption is always in favor of the status quo. The tenant of the vacant house has simply moved out. If not, it devolves upon you to prove it. But immortality needs no argument. Ask yourself, "If a man die, will he live again?" and instantly there is a voice within you calling back, "I shall live and not die!"

Responsibility

III. The third of the axioms is Responsibility. I am a normal being; this is, made under the law. You call it the moral law or the law of your being, as you will; in any case, we are under bonds to keep it. If this fact be questioned, listen to the voice of conscience "accusing or else excusing you." This is the monitor that enables us, as Plato said, "to discern betwixt the worse and better reason;" and you cannot get away from it.

This truth, however, is flatly denied by a certain class of senti-

mental reformers who ask immunity for all manner of criminals on the ground that they "couldn't help it." A drunkard is a dipsomaniac and a thief is a kleptomaniac, and, "Poor fellows, they can't help it." But the thief and the drunkard know better. The judge on the bench would find his occupation gone if moral responsibility were so easily bowed out of doors. Our courts of justice, jails and reformatories would all be superfluous were it not for the common sense which insists that those who do wrong must suffer for it.

Sin

IV. The fourth axiom is Sin. There are only two kinds of people who deny personal sin. On the one hand, there are perfectionists in the church who profess to be living blameless lives; but their most intimate friends give them little or no credit for it. (See I John 1:8-10.) On the other hand, there are moralists outside the church who insist that their lives are so far beyond criticism as to require no pardoning grace.

It is difficult to believe that either perfectionists or moralists are sincere in their claims. For we need but to inquire within to hear the self-convicting voice. "The Lord looked down from heaven to see if there was any that wrought righteousness; and behold, there is none that doeth good, no, not one." And if there were, neither you nor I, certainly, would claim to be that one.

Salvation

V. The fifth axiom is Salvation. This is affirmed as a self-evident fact, because we know that if there is a God anywhere in the universe—that is, a God with a heart—He could not see His creatures go wrong without making bare His arm to deliver them from the power and penalty of sin.

One of the significant names of Christ is "the Arm of the Lord made bare." God so loved the world that He gave His only begotten Son to suffer and die in our behalf. This you learned at your mother's knee; and—twist your intellectuals as you will—you cannot escape it. Nor do you really want to.

The men and women to whom I speak believe in Christ at least as an historic fact. They have an intellectual apprehension of Him as the Saviour, and more than that—as the only Saviour. They need not be reminded that in all the false religions and philosophies of the world there cannot be found a single hint or suggestion of any remedy for the universal, malignant, fatal malady of sin. They need no argument to show that the gospel proposes to remove the handicap of life by blotting out the record of the mislived past; and that no other plan has ever been suggested for doing so. They stand beside Peter, who, when Christ asked, "Will ye also go away?" replied, "Lord, to whom can we go but unto thee? Thou hast the words of eternal life." And yet—strange to say—they hesitate to accept Him!

Justification by Faith

VI. The sixth axiom is justification by Faith, which is expressed in the terms: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This is denied by the Universalists. If any man be a "Universalist," I more. I believe in Universal Salvation just as I believe in Universal Suffrage. Every man in America has a right to the elective franchise, if he choose to accept it. But you can live next door to the polls all your life, and if you don't cast the ballot, you are no better for it. If you are an immigrant, the franchise is yours for nothing; but on certain conditions. If you do not take out your naturalization papers, you will never be a citizen of the United States.

The same holds true of Universal Salvation. It is written that "Christ tasted death for every man." This makes all men salvageable; so that whosoever will may take of the water of life freely.

But he must take. God can make salvation free, but He cannot force it upon us. Ours is the inevitable and inalienable power of choice. The air is free, but we must breathe it. Sunlight is free, but we can shut our eyes against it. Water is free, but a man may stand, like Tantalus, in water up to his lips and die of thirst unless he drinks it. The grace of God which bringeth salvation is free, in like manner; but there is one condition fixed to its benefits, in the necessity of the case; namely, that we shall accept it. Faith is simply the appropriating hand stretched out.

But just here is where many a man falls down. The Lord offers all the riches of eternal life for the taking, and men refuse to take it. Thus life goes by default. The prodigal in the far country knew all the while that his father's house was open to receive him; but he would have lived and died in that far country, wasting his substance and feeding swine, had not he come to himself in a fortunate moment, and said, "I will arise and go!"

Procrastination Is the Thief of Time

VII. There is a seventh axiom which must not be omitted, namely, "Procrastination is the thief of time." You mean to accept Christ some day. You would not for a moment admit that you intend to live and die without Him.

In a ministry of over forty years I have been summoned to many sick chambers; and I have never seen a Christian pass on to the Great Beyond without a profound joy in the gospel and a heart full of the peace that passeth all understanding; nor have I ever seen a non-Christian die without grieving over the neglect of his many opportunities of accepting Christ. We all mean well; but we postpone and again, and again postpone the settlement of the most important question that ever confronts us.

Tomorrow, and tomorrow, and tomorrow;
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

If you are going to take a train and, hearing the conductor call, "All aboard!" should stand on the platform reluctant and hesitating, you would get left and have none to blame but yourself for it. Just there is where you are standing now.

Let me lay down this proposition: Not to decide is to decide not. How does that strike you? Not to decide for Christ is to decide against Him. Do you still hesitate? It is a true proverb, "The road By-and-By leads to the house of Never." That which is right to be done cannot rightly be put off.

In each man's life there comes a time supreme,

One day, one night, one morning or one noon,

One freighted hour, one moment opportune,

One rift through which sublime fulfillments gleam,

One space when fate goes tiding with the stream,

One Once, in balance 'twixt Too Late, Too Soon,

And ready for the passing instant's boon

To tip in favor the uncertain beam.

Ah, happy he who, knowing how to wait,

Knows also how to watch, and work and stand

On life's broad deck alert, and at the prow

To seize the passing moment, big with fate,

From Opportunity's extended hand,

When the great clock of destiny strikes Now!

A soldier on sentry duty picked up a scrap of paper on which was printed the familiar hymn: "We're traveling home to Heaven above; will you go? Will you go?" He had long been thinking, hoping, hesitating, and now resolved to make an end of it. Under the

Dr. Bob Jones Says:

Sometime ago I had the following letter from Dr. Clifford Lewis, an alumnus of Bob Jones University.

I am sure the Lord led you to start the Student Loan Endowment Fund. I remember how the college loaned me money to go through, and my brother and two sisters also received financial assistance. The four of us spent four years each in that wonderful Christian atmosphere, and we will always be grateful to God for leading us there and grateful to the institution for assisting us financially. There are many young people like us who cannot get an education unless they get help. I hope that the Christian public will respond readily and generously to your appeal to raise a million dollars to help train leaders in all walks of life.

Clifford Lewis came to Bob Jones University the first year the school opened. The school made a loan of enough money to get him through. Clifford graduated from our school. He could not have gone to any educational institution without financial assistance. After Clifford graduated and before he was twenty-five years old, he preached the Gospel around the world. I seriously doubt if there is any other graduate of Bob Jones University who has led as many people to the Lord Jesus Christ as has Clifford Lewis. After Clifford was in our school for a while, his sister Vida came. She had to have financial help. We helped her. She finished her education and later became Dean of Women in our school. Then later she married Thomas Stacy, an alumnus of Bob Jones University. He is a great soul winner and pastor of the First Baptist Church in Scottsdale, Pennsylvania. After Vida came, Marvin Lewis came. By the way, Marvin is just as good a preacher as Clifford. He has not had Clifford's worldwide experience, but he has led many hundreds to the Lord Jesus Christ. He is a good evangelist and a great broadcaster of the Gospel over the radio. He married Dorothy Johnson, one of our Bob Jones University girls. Marvin could not have come to Bob Jones University, formerly Bob Jones College, if we had not helped him financially. After Marvin came, Lota, the baby of the family, came. She was with us several years. We had to help her to go to school. Lota married Rev. C. F. Miller, an alumnus of Bob Jones University, a faithful minister of the Gospel out in the state of North Dakota. If Bob Jones University had never done anything on earth except to help the two Lewis boys and the two Lewis girls, its existence would be justified. It has helped many hundreds, and the graduates of the institution are in many parts of the world, living faithful Christian lives and winning people to the Lord Jesus Christ. Bob Jones University cannot afford to go broke in its effort to help worthy young people who need financial assistance in order to attend the institution. We, however, are calling upon Christian friends to contribute to the Student Loan Endowment Fund and help us help young people that need help—

young people like Clifford and Vida and Marvin and Lota Lewis—young people with intelligence and Christian character who have possibilities for Christian leadership.

As we have told you before, this institution could raise its prices and cater exclusively to young people with means and easily solve its financial problems. Many of the young people who come to Bob Jones University are able to pay in full for room, board, tuition, and fees and could even pay more than we charge. But if we put our prices up, we will discourage many young people who wish to train in Bob Jones University to be Christian leaders. So through the years, we have held our prices down to a reasonable amount. We charge only \$595 a year for room, board, and tuition and \$25 a semester for matriculation fees. Remember, we give music and speech without additional cost above regular academic tuition. We could put these prices up to \$1,000 and cater just to students with money and we would not have to ask you folks to help these young people like the Lewises—

young folks who have to have help in order to get Christian training.

We have just about \$200,000 in cash and notes due our Student Loan Endowment Fund. We wish to raise this amount to at least \$1,000,000. If we can do that, we will be able to help a great many worthy young people every year. Remember, if we can collect from all students in full, we can pay our operating overhead and keep Bob Jones University going. If you will help us so we can help the students that are not able to pay in full for room, board, tuition, and fees so they can pay in full, you will not only help these young people, but you will help the institution that helps the young people.

Now, we are appealing to you to send as generous a contribution as you can in this year 1949. Try to send a certain amount every month if possible. Put Bob Jones University Student Loan Endowment Fund in your monthly contributions. Invest some of your tithe in this fund. I do not know anywhere else in the world where you can put some of the Lord's money and get such wonderful returns from the investment. This is a little longer appeal than we usually make, but we have never been more in earnest in our lives than we are in making this appeal. We feel that on the basis of the service Bob Jones University is rendering and the better and bigger service it expects to render in the future, it is entitled to the right to ask God's people without apology to help us do this job for Him. We are calling on you, and I do not believe that God's people are going to let us down. I have dealt with the people of God for many years, and I have found out from experience that when God's people are sure that an investment for the Lord is a wise investment, they are usually willing to make such an investment. You have a safe "sure shot" when you invest some money in the Bob Jones University Student Loan Endowment Fund. We are expecting to hear from you after this long appeal. God bless you.

BOB JONES, Founder
Bob Jones University
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(Advertisement)

hymn he wrote, "By the grace of God, I'll go. John Waugh, Company Y, U. S. Volunteers. June 26, 1863." And at the next meeting in the chaplain's tent he announced his acceptance of Christ. Does anyone imagine for a moment that he ever regretted it?

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Two Important Additions to Extension Staff

By EVANGELIST BILL RICE
Associate Editor

It is with genuine enthusiasm we announce that Evangelist Joe B. Rice has joined the Extension Staff of The Sword of the Lord as a full-time evangelist. Brother Joe is the middle brother of the Rice preaching trio, being older than I and younger than John.

Brother Joe attended Decatur Baptist College, Decatur, Texas, and served as both pastor and evangelist before attending and being graduated from the Pastor's Course of the Moody Bible Institute of Chicago. For the last five years he has served as pastor of the Cashion Place Baptist Church of Oklahama City. The work there was small in every respect but has enjoyed a healthy growth in attendance, membership, finances and in spiritual life. The original building became too small and the church launched a building program that is still going on.

For several years Brother Joe has also taught in the Oklahama City Bible Institute and I have been informed by the Dean that he was considered one of the best liked and most successful members of the Institute faculty. He also managed to get away for a number of revival campaigns during this pastorate and I have received word from several pastors as to the successful soul-winning revivals their churches experienced under Joe's leadership. (Some excerpts of these letters have been published previously.)

Brother Joe is now conducting a union campaign in Butler, Missouri, but has some open dates for union or one-church revivals later on this fall or winter. He sets no price on his services but will go on the simple expense and love offering basis used by the best evangelists in America. You may write to me for further information and dates or write to him, Evangelist Joe B. Rice, c/o Extension Department, 214 W. Wesley Street, Wheaton, Illinois.

I. N. Kile, Successful Salesman, Goes "On the Road" For Extension Department

I first met Mr. I. N. Kile while conducting a revival campaign several years ago in Kansas. They had been enjoying THE SWORD OF THE LORD and John Rice's books and were so pleased to hear me preach. They have kept in touch with us ever since, reading the paper and boosting the books.

To say that Mr. Kile is a good salesman is putting it too mildly. He was a salesman for the Royal Typewriter Company before the war but during the war he worked for Boeing Aircraft Company where he was foreman of several hundred men. After the war he was urged to come back to his old job but for several years did not do so. Just lately he began selling typewriters again and sold more machines in one month than the man he replaced had sold in four years! He was offered the position of manager of his district. But both Mr. and Mrs. Kile wanted to spend their time in Gospel work. They had worked



Evangelist Joe B. Rice

with Evangelist Millard Box enough to get a taste of revival work and they wanted to spend their whole time in such work.

They attended the Conference on Evangelism at Siloam Springs last month and came forward one night to fully dedicate themselves to full-time Christian service. Then they talked to Dr. Rice and me and it was decided Mr. Kile will represent the Extension Staff in the field.

To Help Pastors Line Up Film Evangelists

We often get a letter from a pastor wanting a film evangelist in his community. He not only wants a man in his own church but often feels many other churches would want the films shown, too, if they but knew of this work. Mr. Kile will go into such communities and help pastors arrange an itinerary for one of our staff evangelists to show Sword films throughout the vicinity. We believe Mr. Kile will add greatly to the ministry of the Film Evangelists on the Sword Extension Staff.

If you would like Mr. Kile to come to your community, please write to me,

Evangelist Bill Rice
Extension Department
214 W. Wesley Street
Wheaton, Illinois

for further information and arrangements will be made for him to come. There is no financial obligation on your part.

If you would like a Film Evangelist to show our three films in your church, write in for dates. Remember he will show two of our three films, give everyone present a copy of the SWORD OF THE LORD and an opportunity to subscribe. We ask that you take an offering for him since he is not on salary and depends upon such offerings for his living.

The three films are:
"The Dying Thief," an illustrated sermon to the unsaved by Evangelist John R. Rice.

"He That Winneth Souls Is Wise," an illustrated sermon to Christians on soul winning by

Happy Ending to Stroud, Oklahoma, Union Revival Campaign

By VIOLA WALDEN

Secretary to Dr. John R. Rice

This brief note is being written Saturday night, September 17, from Owensboro, Kentucky, where Dr. Rice is in a campaign at the large Third Baptist Church.

Dr. Rice, Mrs. Rice and I left Stroud, Oklahoma, last Monday morning for the 700-mile trip, to begin services in Owensboro, Tuesday night. Our hearts were happy over three weeks of sowing in Stroud, a town of some 3,500 people. The campaign was union, with the main churches cooperating, including the First Baptist, the Methodist, and the First Christian church. Services were held on the lawn of the First Christian Church, where seats were provided for 1,000 people. Many nights the spacious ground was filled, and extra seats were provided for those unable to find room on the nice benches.

The whole town was in on the meeting. The superintendent of school, Mr. Wright, was chairman. Other members on the committee consisted of the secretary of the Chamber of Commerce, the principal of the schools, etc. The business men of the town, including a

Evangelist John R. Rice.

"I Am The Way," an illustrated sermon of mine to the unsaved.

Perhaps several other churches in your neighborhood would also like to have these films shown. Kindly contact them or send me their names and I will contact them.

Please remember to pray for Mr. Kile, that through his good work hundreds may be brought to Christ.

leading doctor, the town newspaper's editor, post office clerks, and others, were present night after night. Placards were used in some downtown stores at the morning service hour each day—10:00 to 11:00, which read: "This store puts God first. GONE TO THE REVIVAL. Be back in an hour."

During the first week and a half, perhaps, of the campaign, Dr. Rice had to preach hard to the Christians who were not living separated lives, though a few were saved during this time, some every time the invitation was given. We felt all along blessed results were being accomplished, though we did not see as much outward manifestations which we desired. Sixteen were saved in one children's mass meeting, 26 in another. But, oh, that last Sunday night! When about fifteen grown people came weeping and trusting Christ! It was a blessed sight, and one we shall not forget.

But first, let me tell you how God answered prayer about the weather. The meetings were held in the open, and for the last week of the campaign it was very cool. But people came wrapped well, and so the coolness did not seem to hinder the crowd considerably. But the last Sunday we had had a big rain, and it was cold—it seemed it would be impossible to hold the meeting outside, and, as the superintendent of the schools said Sunday night before the audience: "I didn't see how even God could clear the weather and make it warm enough for a meeting

out here tonight!" But that closing Sunday night was one of the most pleasant of the meeting! In the late afternoon the sun came out brightly, the wind calmed, and by service time it was wonderful!

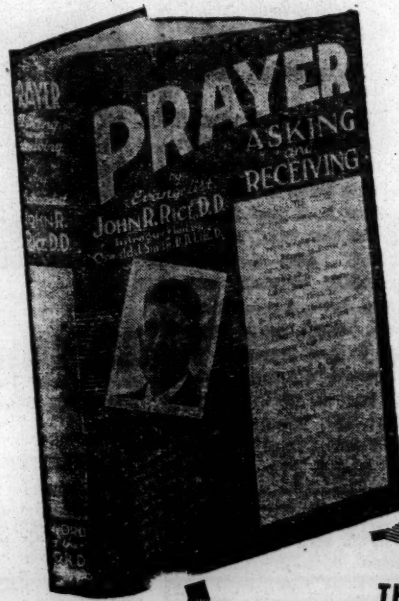
The lot was packed as Dr. Rice gave his closing message on "Missing God's Last Train for Heaven." During the long invitation hardly a soul left the grounds. Little by little they came—hard ones!

The pastors and laymen were so pleased with the results that they were to meet this last Wednesday to plan for another union campaign next year.

One of the sweetest conversions was of a man past seventy, who gave his heart to Christ on Saturday night before the campaign closed on Sunday. He was unshaven, clothes were ragged, and he sat and spat on the ground during the whole sermon! But at the invitation he came. And Sunday night—you would not have recognized him at all! What a transformation had taken place outwardly—as well as inwardly! He came dressed neatly, was shaved, and his face was just beaming!

God has given Dr. Rice a very fruitful summer. Mrs. Rice and I have been with him most of the time—first at Springfield, Missouri, then Lockwood, Missouri; Lake Louise, Toccoa, Georgia; Cedar Lake, Indiana; Siloam Springs, Arkansas, Stroud, and now here at Owensboro. All three of us are dead tired, but very happy that we have work to do for the Master. Mrs. Rice is anxious to see her kiddies, but she has been a lot of help at the booktables and a lot of fun. What a blessed opportunity! We are happy! Wish all of you could be in one of our campaigns. Maybe you will have that privilege sometime!

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(Continued from Page 1)

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The Salvation of Zacchaeus

(Continued from Page 4)

III. Jesus Went Home With This Saved Sinner

Zacchaeus had had the poorest chance of anybody in town. The religious people were against him. Sentiment was against him. His position was against him. (Listen! The moment you start to try to get to Jesus Christ, Hell organizes against you.) All over the streets were people he had robbed. He said, 'If I go down there they will see me.'

Jesus Wants People Who Have Purpose.

But I salute him. God bless his memory! I do not blame Jesus for saving him. He had something to him!

You know, "If you ain't got it, you just ain't got it!" as Sam Jones used to say. Well, Zacchaeus had it!

Listen, you usually find these fellows have something to them. "Mel" Trotter had something to him. Moody had something to him. He was a hustler. Bill Sunday had something to him. He could play baseball. John Rice has something to him. He would work his head off if he were not a preacher. I never knew God Almighty to use a dirty, rotten loafer in my life.

Zacchaeus said, 'I came out here to see Him, and I am going to see Him!'

"What are you going to do?" somebody may have asked him.

'Well, I am going to see him—don't worry. My mind is made up.'

He ran along in the crowd, went on down the road, and got a seat on a limb, a reserved seat. Everybody else was straining to see while he could look right down. When Jesus came along, he had the best view of any of them. The man who had the poorest chance ended up by achieving the most wonderful results. The cards of circumstances were stacked against him, but God Almighty had organized Heaven for him.

Jesus said, "Zacchaeus, come down, son; I am going to take dinner with somebody in town who has something to him. I like you; I think you will have good food at your house. I'll bet your wife hustles around—if she doesn't I'll bet she is in trouble all the time. Anybody married to you would have to hustle. If she did not, you would kill her." Jesus did not say that, but a lazy loafer could not stand a man like Zacchaeus. Jesus knew there would be something to eat there. That kind of a man always has something to eat.

Jesus asking a man for something to eat? Yes, Jesus had to have food. He got hungry just as other people get hungry.

Jesus Wants to Abide at Your House

He said, "Zacchaeus, come down, I must abide at thy house."

Zacchaeus came down and said, 'Let me escort You.' Can't you see the picture—the old bum, this ringleader of a bad gang, strutting down the street with Jesus, while those old Pharisees looked on! Zacchaeus said, 'Make room, please!'

Jesus went home with him—and they ate together. I imagine Zacchaeus said, 'O Jesus, it is all right now; but if there is anything else I ought to fix up, I'll do it.'

Jesus said, 'I know you will.'

I imagine that before Jesus left Zacchaeus said, 'I sure do love You. It is awfully nice of You to come here and eat dinner with me. This other religious bunch around here will not have anything to do with me. It surely is

nice to have somebody who claims to be religious to love a fellow like me. I know I am a publican. But I have a heart. I feel more than people know. Thank You for coming home with me, Jesus. If You ever happen to come back this way, I would be so glad to have You visit me. And I will fix things up for you next time. You know I did not have time to get things ready much this time.'

Jesus said, 'That is all right. Don't worry. I have enjoyed being with you. We will have a nice time together in Heaven, too, some time.'

I imagine they talked something like that. I think Jesus said, 'I'll tell you what I will do. I will have you a nice room fixed. We will entertain you some day with music made by angels on harps of gold. We will give you a reception. There was a poor beggar by the name of Lazarus who died at the gate of a rich man. Angels took him home. I will have a reception committee come for you, too, some day.'

Jesus went home with him. Listen! If you want Jesus Christ in your home as a guest, a constant daily visitor and friend and member of the family, you must come clean. You cannot be humbugs and hypocrites and four-flushers—you've got to straighten up the things you have made crooked, if you can straighten them up. Listen! Some things you cannot straighten. Some things are fixed for eternity and it is too late to unfix them. But if you can fix them, get them fixed!

A little girl climbed up to a telephone and said, "Hello, central. Central I don't know the number, but I want to speak to Heaven?"

The lady in the central office was disturbed at such a childish request. Not wishing to be blasphemous and irreverent and not wishing to disappoint the faith of a little girl, she said, "All right, darling. I will see if I can get Heaven for you."

There was silence for a moment, then the operator said, "Hello."

The little girl said, "Is that Heaven?"

Very hesitant about what to say, the operator said, "Yes, this is Heaven."

"Well, I want to speak to Jesus. Are you Jesus?"

The operator was very hesitant again, of course; but she said, "Go ahead and tell me what you want."

"Jesus, my little baby brother is sick. The doctor told my Mama he was going to die, and Mama has been crying. But I asked Mama if my little brother was going to die and Mama—Mama said you could keep him from dying. Jesus, I just wanted to ask You if you wouldn't come over to our home for a little while. We need You. We haven't any nice home. We are awfully poor. We just have about two rooms.

But I'll tell You what I'll do, Jesus—You can have my bed. And I'll be nice to You. And I'll be a good girl; I promise. And Jesus, please—we need You, Jesus. Mama says You are the only One who can keep my brother from dying. Won't you come? All right, I'll tell Mama You are coming. Good-bye, Jesus. Come right on over."

Listen, let's get in touch with Heaven tonight. Let's take Jesus home with us. If there is trouble in your home, if there is friction in the family you will get to where you love each other. If you have a child who is already pinching wrinkles in your face and you are getting white hair because of your children, take Jesus home with you.

"Oh," you say, "but, Bob Jones, I live in the finest home in my town." Well, don't ever get the idea that you can embarrass Him with wealth. He gets up in the morning and walks down streets of gold. He has the nicest home up yonder you ever saw.

"Oh," you say, "but, Bob Jones, I am not rich. I am poor. I live in a little shack in a back alley."

He will be at home with you, too; and you will forget you are poor. That little cabin you live in will look like a palace when He has been there for a few days. All the walls will look like jasper walls. Every door will look like a

gate of pearl when He stays there a while. He will dry the tears of sorrow—and you may be passing through the valley before long. You are going to need Jesus. Why don't you take Him home with you tonight? He wants to go!

PRAYER: "Blessed Jesus, I suppose I have preached too long. I should have stopped a few minutes ago. But when I get to talking about You, Jesus, it is hard to stop. There are so many good things we can say about You. We never can say it all. When we get to Heaven angels will set the pitch for us on harps of gold and we will sing about the blood. The angels will go and cover their faces and cry, 'Holy, holy!' We will have all eternity to sing about You and praise You.

"Help us all to take advantage of the opportunities we have to tell people that what they need is Jesus.

"Lord, if there is anybody in this house who is not right, help him to get right. Help us to come clean with You."

Can you say tonight: "Bob Jones, I am saved. I have been born again, but my heart has been stirred tonight as you have brought your message. God has revealed something to me that I ought to go and make right. God helping me, I will by His grace go out of this place and endeavor

to make it right."

Now, let me ask who there is in this house who can say, "Bob Jones, I have been saved; but God has revealed something in my life tonight that He wants me to give up." It may be cigarettes. If you smoke a pack a day, maybe God wants you to throw those aside and give that money to missions. It would be pretty hard on you, but God's omnipotence comes in when your strength fails.

Maybe somebody in this house has something else in your life that you and God know about. Can you say, "Bob Jones, there is something in my life that God has put His finger on. I am a saved person. I am on my way to Heaven. But God is speaking to me. There is something in my life that is a hindrance to me as a Christian, and God helping me I am going to give it up, let it cost me what it may. Whatever of pain, suffering or sacrifice that may come, this night I turn my back on it and trust God for the strength I need and the victory I want."

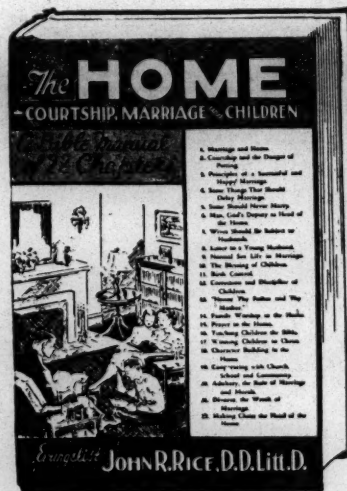
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13. "Honor Thy Father and Thy Mother."
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